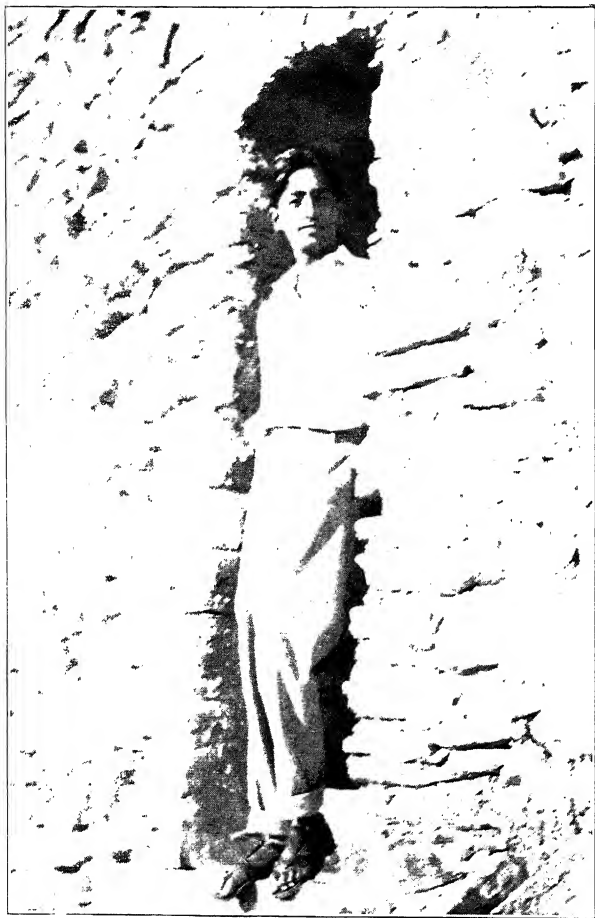


TOWARDS DISCIPLESHIP



J. KRISHNAMURTI AT PERGINE

Towards Discipleship

*(A series of informal addresses
to aspirants for Discipleship)*

BY

J. KRISHNAMURTI

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TO MY BROTHER
NITYA

PREFACE

AT PERGINE was one of the happiest summers that my brother and I had spent, and when we had left that ideally beautiful spot, he and I used to talk about our stay there, the distant lake and the snow-clad mountains. A new life began for us at Pergine castle, and I hope all those that were there with us will feel the same.

These personal talks were given to friends, and not to a general audience. Later on some of these friends suggested that our talks should be brought out in the form of a little book. Had I known that our morning talks were going to appear as a book, I certainly would have been more careful in the expressions of my thought. So I beg my readers to remember that all the talks were extremely informal and unconventional. But I hope they will be useful.

J. KRISHNAMURTI

FOREWORD

IN the summer of 1924 a party of friends gathered together round Krishnaji in the beautiful region of Trento in Italy. The old Castle of Pergine, converted into a hotel, became their Headquarters. Most of the party were young, and all were eager to use this opportunity of being with Krishnaji in order to draw nearer to the heart of things, and to fit themselves for discipleship of the Great Ones. So day after day, the party gathered together on the green hillside of an apple orchard and talked of the Masters, and of the Path which leads to Them. The talks were all informal and personal; in that lies their value and their charm. They were taken down in longhand by one of the party; necessarily, therefore, there is not the strictest verbal accuracy. Furthermore, Krishnaji has not himself revised or corrected these addresses. That work has been done by others, who have put them in book form in the hope that they may prove as inspiring to a wider circle as they were to the few who listened on the Italian hillside.

C. J.

V. C. P.

TOWARDS DISCIPLESHIP

I

QUESTION: What are the special qualifications which should be acquired before Probation, Acceptance, and Initiation?

KRISHNAJI: The essential qualifications to aim at before Probation are : (1) unselfishness, (2) plenty of affection of the right sort, and (3) capacity for sympathy. For Acceptance, a general and constant watchfulness over oneself, so as to become a good channel for the Master. And before Initiation, one must try to be great in everything—to act greatly, think greatly and feel greatly. We must have a largeness of mind, and be capable of taking a broad view of everything. If we are angry, then we must be angry not with pettiness but in a large sense; if jealous, we must be jealous in a big way. What I mean is that we must seem in the eyes of others great, not small and petty, even in our mistakes. There is one special qualification before Acceptance, it is extreme cleanliness of body and mind. We must have no impure thoughts, such as of sex, etc.

We are all of us at times bubbling over with excitement and emotion. The root of it, if we were to search for it, lies most often in selfishness. The same is the

case, for instance, when we like a person and want that person to like us in return. We are upset when the other person fails to return our affection. If we go to Adyar or to Australia, "worked up" and bubbling all over with excitement, we shall find out our mistake, and then there is the danger of reaction. We meet with people both at Adyar and at Sydney who have half killed out their emotions. Do not do the same yourselves. Do not kill out or repress emotion. What is needed is not repressing, but guiding and controlling emotion. Some of our workers are very nice people, but most of them have their emotions too much suppressed. They are apt to become hard and cold. If you can go beneath their thin veneer of suppression, they are very good people at bottom.

Mind you, C. W. L.¹ will help you to kill out, or rather to suppress, your emotion of the wrong kind. If he finds you bubbling all over with all sorts of emotion, he will check it, and you will have to "cut it out" of you altogether. He will not allow uncontrolled emotions, and he treats you drastically if you show them. Then you will have to build them up all over again with great difficulty; for sometime or other you will have to cultivate the right kind of emotion—emotion properly under your control. Remember, if you kill out emotion, you have to start

¹ Bishop C. W. Leadbeater.

all over again. It *can* be done, it is true; but it is far easier to be careful from the beginning, and to substitute control for repression of your emotion.

It is very necessary to learn to control our emotions, but not to crush them out in the process. There is a natural inclination to do that, unless we are very careful. I remember about ten years ago I made the same mistake. When I was deeply fond of someone I felt it to be wrong and so used to crush out the feeling. We must be capable of great and intense emotion, and yet have it perfectly under control. Amma,¹ for instance, is a most remarkable example of tremendous capacity to feel humanly, and yet with her emotions perfectly controlled.

People who try to repress all emotion become dead people almost. They struggle and struggle against their personal desires when they discover them to be wrong, until they become so hard as to be incapable any more of feeling any strong emotion whatever.

It is a difficult task which each one of us has set before himself. If we knew one tenth of what the difficulties are that we shall have to cope with, each one of us, I doubt if any of us would attempt the task. And from that point of view, it is a mercy that we do not know. Nevertheless, we must not be blind to the facts as far as we can see them. Difficult as

¹The Tamil word for "Mother," referring to Dr. Annie Besant.

the whole game is, we can make it much simpler if we set about it in the right way, which is this: Be impersonal in everything you do and think and feel. Do not place your own personality in front of anything and everything. Be content to "play second fiddle" always. The first fiddle is the Master.

Then again, you are all going to find it hard, very hard, hereafter. You all have to struggle and struggle constantly. You may not marry, unless of course Karma leads you that way, because you have to be completely at the service of the Master. So you cannot, like other people, hope for companionship through life. You may feel the want of such companionship, of a home of your own. Instead, you may have to walk alone all the way. And you are going to find it very difficult. Can you imagine the loneliness of A. B.? The burden of her whole life is to give, give, give constantly, and she has no one to give to her in return. How many of her thousands of followers give her anything in return? Of course, there are some, here and there, but what is that in comparison to her whole life of giving and of service?

The only way to avoid a whole lot of difficulties and troubles in your lives is to set aside every thought, except that of the work of the Master. You must have no desire of any kind for yourselves, no thought of personal advancement, of Acceptance or Initiation, or anything of the kind, only the thought of how to be-

come like the Master. That is the *only* way. Unless from now on you make it a point to act, think, and feel from that impersonal point of view, as instruments of the Master, you are going to find it all a tremendously difficult life to go through.

So many people have asked me: "You collect all these young people round you. What are you going to do with them? Are you yourself going to marry? Are you going to live a complete life of sacrifice, give up everything and work only for the Master, or are you going to be rich and live comfortably? And even if you are not going to marry, are all these others also going to work likewise and not marry?" It is very difficult to say anything in answer to that, except that, first and foremost, our one desire is to serve the Master and to set aside the personal element altogether.

Remember, that is your only saving grace. You must have nothing else in life to live for, except the Master, and you must live with that thought continually. All you do must be done impersonally, and for the Master. You will all of you be placed in positions of some importance someday, and you must be careful not to fall victims to vanity by thinking of your own selves in your work, and of your own achievements. That is where all of us will have to be very careful and cautious, especially when we come to occupy places of more or less importance.

KRISHNAJI: To get the real, or rather the personal, touch with the Master, the only way is selflessness. Otherwise we are nowhere near being to ~~that stage~~. In our daily life, for instance, there is always the self which is so thoroughly dominant in each one of us. All of us have strong personalities, and strong personalities are very useful. Yet what we need is to have strong personalities and yet be impersonal. It is an essential lesson to learn in life that to give and ask nothing in return is the only way of progress. Sometime we must all come to that point. The complete annihilation of the self, the personal equation, is the quickest way of getting to the Master. And the way of setting about to get rid of the personal equation is simply this: we must always look at each thing honestly (many say they want to know, but really they do not), and then see which is self and which is not-self. The moment we see this and *act* upon it at once, the thing is done. But instead, what we are doing is to say: "Oh, all right, I shall see to it tomorrow."

To go back to yesterday's conversation, I was thinking that each one of us should feel love or affection deeply and strongly for someone, for the Master, say;

but there should not be the desire to be the one and only for Him. How can that be? "I wonder if I am first"—that is the kind of instinct in us which has to go. There should be real unity and friendship. The moment we realize such unity among all people, the Master comes near. We should at least try to realize such unity first amongst ourselves. We are all in the position of devotees, yet we are incapable of real strong feeling or intense longing of any kind. And yet that is the only way to progress.

When you go to Australia, you will find there other boys and girls with personalities equally as strong as your own. Mind, they may not be worth a straw in your eyes, and yet they may be nearer the Master than you. Do not judge, whatever happens. Those who are there may seem to you to be mediocre, but they must have acquired something which will push them on. Keep your eyes always open and learn from every one. The first requisite is adaptability, a very difficult thing for Europeans.

The Master may appear to you any day, even in your room. You must have the capacity to know what to do in such an event. Most of us would not know what to do, and we should all be self-conscious. It is no good trying to realize a Master, if we are incapable of seeing the real greatness in others, in Amma, for instance. Every time we meditate on the Master, there should be a revolution in us; the thought

must take us out of ourselves, so to speak. The condition of a person who is always calculating and going round a subject is so unnatural. It will have to be taken out of him. He will have to fight it out and purify it. There are so many people in the T. S. who have created shells round them.

We have exactly sixteen days more. There should be such a tremendous change in each one of us that the Master cannot help looking at us—you know what I mean? C. W. L. left a distinct stamp on all of us. It is permanent. It should be the same for all of us here. Things are happening every moment, and yet we are apparently so unmindful that we could not change, even if we were near a Master, I assure you. The persistency with which C. W. L. used to “go for” us¹ ruthlessly was something awful. Nobody is going to do that for you, so you must have the desire and the urge and the push yourselves.

¹ Krishnaji and his brother.

III

QUESTION: What is the best way of getting rid of jealousy?

KRISHNAJI: To be absorbed in the work much more than in the personality.

It does not matter who gets on, if you are really interested in the work. And one of the essential things we should all develop in us is that kindness which comes spontaneously, as when we are really fond of someone. You know how some have kindness as their second nature, that real kindness, I mean, which does not act calculatingly. You will find that C. W. L. helps on in life those who have that quality of kindness. If you have that genuine kindness, you might possibly do gross or unheard of things, but you will never swerve from the Path. We are all engrossed in our own happiness. We can notice it in ourselves when talking or walking with others. There is not in us that extraordinary kindness which we would all have, were we in the presence of the Master. If the Master were about, we should jump up to do anything. Look at Amma. When people are with her, they will forget themselves and do everything with energy and enthusiasm. They will put aside their pleasure and take no end of trouble. But if they were by themselves, they would think twice. We must be kind to

We were talking yesterday and for the last fortnight about realizing the Master. I think we are setting about it in the wrong way. We are all longing for that realization, but we are wholly unprepared for it. I do not think if you go to Australia you are any more likely to find the Master—less in fact, surrounded as you are by petty troubles and jealousies and so on. Some of you may have the good fortune to find Him there, but do not go away with the idea that if you cannot come near to Him here you are going to find Him there. To be with C. W. L. will not inspire you, on the other hand, you will be miserable, if you have not acquired the right attitude before you go.

For the last three weeks we have been talking about selflessness and so on, but we are not much further, apparently, than before. We are still the center of our circle. There is not in us the longing or devotion of the real devotee. There is too much of oneself in one's devotion. We are troubled by the thought: "What is the good, what can I give to the Master?" We may not be able to write or to lecture, or lead others. But what we can do is to give ourselves, give our love, our devotion, our whole being. That is far more important than lecturing or anything of the kind. Give yourself, and you will give something that nobody in the world can give for you.

We take so long to learn even the elementary kindness which we teach small children in schools. We have not got it in us, and yet we want to realize the Master. What is the good of that? We have been here three weeks. We have changed, no doubt, because after all, we have been "going at it" all the time; yet there is not seen that *volte-face* that must take place in us. We must take off our coat and throw ourselves out of the window, figuratively speaking. We are still hesitating, asking for something, God knows what.

We hardly realize, some of us, what an opportunity we have, especially while young. We are not using our opportunities to our utmost capacity. We are losing day after day. You think you will change when you realize the Master, but you will not realize the Master until you change. In about five years' time, you will look back on this time and feel: "My God, why did I not change then?" You do not think what we are missing here. We talk and talk every day. We change, it is true. In every one of us there is a change. But the change ought to be so palpable, so radical; instead of which, we go on the same, day after day. It is obvious to anyone, looking on at us from outside, that the change in us is so slow that it will take us years to get anywhere. We take a step forward, and a step backward. We have not that con-

stant determination to go on and on and on. It is good to expect the Master to come down to our level and tell us where to change. We all know where we are weak and where we need to change. We do not need anyone from outside to come and tell us that our presumption is so great and our conceit so common. We expect the grapes to fall into our mouths. Should they fall? When you go to Australia, they do not be that constant personal interest taken in you now here, and you will gradually retire into yourself and get immersed within it.

Either it is real—this pursuit of the Path—since there is nothing else in this world except that which is not real. We are all waiting for some inspiration. How does one get inspiration? One must fight and struggle and be at it the whole time. That is the way to get inspiration. It is no good waiting and waiting. We might wait on till Doomsday. We have all of us something that we can give; but instead of giving we are looking into the clouds to get something from them. We are all wasting, miserably wasting our time after day. Nobody asks of us colossal things. What is required is control, unselfishness, kindness, and other simple things. It has taken us three weeks to get a glimpse of these, and to realize that it all depends on ourselves. That is what it comes to. It will take you a whole life to realize these simple things, and you are not careful. You will suffer and feel wo-

Well, get wounded, anyhow! That is the only way to get awake. Do you not see that after all what we are doing is so trivial, and that it has taken us such an absurdly long time to realize certain simple things—ordinary gentlemanliness and the decencies of life? What is the good of your going to Adyar, or to Australia?

If you do not, at the end of this month, have a different view of the whole world, you will have missed a tremendous opportunity. Do not think that I say this because I am here, or anything of the sort. We are all young. Next year you will all be pushed into things and there will be no one to take a personal interest in you. We have got to *wake up now*. The whole thing depends on our constant self-recollectedness. If we do not wake up in time, we might as well “shut up shop,” and go somewhere else.

We are all so ambitious. We want so much to see the Masters. But what have we done to deserve that They should show Themselves to us? Look at Amma and C. W. L. Look at what they have suffered, and what they have gone through in life; and it is only then that they realized the Masters.

You will not see the Master, if you will not see anything except yourselves all day long. You have the capacity to change if you made up your minds, but you have not made up your minds. You are

you had really made up your minds, do you think it would have taken you three weeks to get where you are now? It would have taken three days, or even two.

It is within ourselves that lies the energy to change. No amount of force from outside can avail. It may, but what I mean is, do not wait for it. It is time that you made up your minds to do the one thing or the other.

IV

KRISHNAJI: I have been wondering if it is our fault that there has not been a real response in us—the kind of response which absolutely forces us to make up our minds to forge ahead. We are just marking time. We have felt a certain amount of response, no doubt, but not of the kind that compels us to a determination.

J. N.: But is a decision which is taken in the course of three weeks worth very much?

KRISHNAJI: I do not personally feel that it is worth while taking a year to make up our minds in this case, because it is so simple.

J. N.: It is not a question of decision, in a thing like that. It is more a question of growth. What one needs is to have a more or less definite aim, a goal, which one can arrive at. That does not come suddenly as a flash, but as the result of experience and growth.

KRISHNAJI: We all know what our goal is. Therefore, what is the good of wasting time arriving at a goal, when you know that eventually you are going to get there? When you have a goal, something to work for, you must set about it, till you get everything to fit in, in conformity with that goal. We are in a dark room and we are waiting for somebody to

Take C. W. L., for instance. Do you think that he ever waited for us to make up our minds? He said: "Look here, whether you like it or not, I am going to help you; I have this piece of work to do for you." And there was no question of our decision. He just drove us into it. He insisted on making a background for us. It is the same with you here. You may go from here and become multi-millionaires, or anything else you like, as long as you have the background. But I think you are too far away from the background as yet to fit into it. I have been wondering for the last two or three days who is going to give to each one of us the inspiration which will make us go and switch on that light?

There is not sufficient insight in us for continuous working. One day we are full of enthusiasm and excitement, and another day we have to begin all over again. Even if we could, Nitya or I or somebody else is not the right person to give you the key to unlock the door. You have not enough impetus to go and find the key to the door for yourselves. You are waiting for somebody to give you something. Your idea of realizing the Master is that He should give you the key.

J. N.: We ought not to be asking the Masters Themselves so much to give us inspiration. We have A. B. and C. W. L., and they are good enough for any one of us here.



THE GROUP AT PERGINE

Back Row: N. S. Rama Rao, D. Rajagopalacharya, J. Cordes, V. C. Patwardhan

Middle Row: Helen Knothe, J. Nityananda, Lady Emily Lutyens

Front Row: Mrs. Malati Patwardhan, Betty Lutyens, Mary Lutyens

Mrs. N. Sivakamu, Ruth Roberts



AT THE FOOT OF THE CASTLE WHERE IN THE MORNINGS
KRISHNAJI GAVE HIS TALKS

KRISHNAJI: If they cannot provide us with the inspiration, what is the use of trying to realize the Masters? Why is there not in each one of us a stronger desire to change more rapidly?

J. N.: Unselfishness and love for all are too abstract for people to begin upon. The example of what C. W. L. and A. B. are doing provides a far greater inspiration than abstract truths.

KRISHNAJI: C. W. L. just drove us like mules. He will not do that with you, because you are much more grown up, much more individualistic. Therefore, we have to have the desire and the urge ourselves. Why do you want to go to C. W. L. or A. B., when you have something here, when every morning you have meditation here, when every morning you think of the Buddha? Why do you not get sufficient desire and impulse here? C. W. L. and Amma might put you off, for all you know.

Those who are selfish have not usually sufficient desire to become unselfish; it is the same with other failings. Just imagine if we went to C. W. L. as we are, what would he find in us? He would not think: "By Jove, here is someone whom it is worth while to help."

J. N.: We are not here so much to find out the qualities we want to get, as to get the desire to change. The chief thing that is lacking is self-recollectedness, and a kind of fire which burns continuously.

KRISHNAJI: Each one of us, every day, is getting stronger and stronger. But the change is not sufficiently rapid; it is not fundamental, not deep enough.

J. N.: It is a question of growth. What one can do is to accelerate the growth, but the growth itself cannot be sudden. The way to accelerate it is to create a strong desire to do so.

KRISHNAJI: I personally think that I am going to "get there." I have made up my mind about it, and it does not matter if there are friends or others to help or hinder me. That is how I look at it. It is that determination that is wanted. We are playing with it much too much.

N. S. R.: We are too soft with ourselves, and very hard with others. (General consent.)

KRISHNAJI: When you go to Adyar, you will not see much of Amma. She will not take the personal interest in you that C. W. L. will take. She has not the time, and you will have a long time to wait before going to Australia. You will go to C. W. L., say, in five months' time. If there is sufficient ground cultivated, C. W. L. will think it worth his while to help you on.

Every day we have been reading in *The Gospel of Buddha* about getting rid of self, the control of the mind and the senses, and so on, yet how little control we have.

J. N.: For instance, in our wranglings on the playground!

KRISHNAJI: It takes us three weeks to get rid of biting our lips and puckering our foreheads, or something of the kind. We are all like children. C. W. L. drove us to change until it became a second nature with us; and when we grew older we fell into our places. You, on the other hand, have grown beyond the stage of being pushed, and have come to the stage when you must build your own cart and push it yourself. You cannot treat grown-up people as young people, as C. W. L. treated us.

N. S. R.: At Benares in the early years, Mr. Arundale "went for" all of us, young and old, and even men of fifty were inspired by him, and did not grumble.

KRISHNAJI: We are taking so long to do things we ought to do in a day. There is no C. W. L. here, and no one to treat us in that way. So we must do it for ourselves.

D. R.: In the case of most of us, we grew up into our own, unconsciously, being young. In the case of the older ones, they have to grow up consciously.

J. N.: And in their case, we hear the machinery creaking.

QUESTION: What constitutes true greatness?

KRISHNAJI: The true greatness of people lies in sympathy, in their attitude. Their mind (*i.e.*, the minds of great people like A. B. and C. W. L.) is elastic, able to see other men's point of view, and though very strong in their own views, they are willing to listen to everybody (*i.e.*, listen to others' point of view). And it also lies in their devotion to what they believe.

I think you all know that qualities, as such, are not of great importance. What is of importance is the attitude of mind behind the qualities. We have the right attitude only when we have all the rudimentary principles of those qualities well under control. I think most of us here are slowly getting that attitude, and the acceleration of it is possible only if we have all the qualifications necessary for Probation well behind us. We can only get that attitude by impersonal struggle.

We have thirteen days more here, and I would suggest that you take up, for a day or two at a time, certain things which need a radical change in you, and have with them a little bout, a little struggle, to see how far you are master of them. Go at them just as if preparing for an examination.

Do not let us make qualities the goal. The goal should be the attitude of mind. That can only be gained by pure and absolute unselfishness, by becoming real devotees of the Master. We have not that real devotion which makes us put aside everything in the service of the Master. We are not really willing to change, but only willing to experiment tentatively with the whole thing. You will get the true attitude by travel, by seeing people and by being with them; but you must have tilled the ground to a certain extent. There must have been a struggle. Our struggle has not been that of the devotee. There has not been the knowledge (even if it is in imagination) that the Master wants something of us, that we are responsible to Him, and that we exist to exemplify Him. If you have those three things permanently in your mind, you will not be selfish, jealous, or small, because the Master will be dominant in your consciousness rather than your own small self. These three things make the real devotee: (1) cultivating the attitude that the Master wants continually of us, (2) being responsible to Him, and (3) existing to exemplify Him.

The thing that really matters more than anything else is to be so unconscious of yourself and of your whole being that the Master becomes more and more present, more and more the real person Who guides, rather than yourself. That is what constitutes spirit-

uality. You are then willing to forget everything, and your motive power is your Master.

As I said, try taking up something, some quality, and experiment and see how far the whole thing is real to you. You will then understand yourself better and be much more efficient when you go to India or Australia. At present we are only willing to go forward if urged by someone else.

VI

KRISHNAJI: I am told that I have been talking very discouragingly. I am sorry, because it was not my intention either to discourage or to encourage anybody. Only, I want as the result of these talks to open your eyes to something wonderful, something glorious, which nobody in the world can take away from you, either by discouraging or encouraging. I was only trying to open your eyes and make it all a real thing. If I talked pessimistically, it was because I felt that you were not making sufficient effort. I am sorry if I have discouraged you, but as I said, my intention was good. Of course, it is no good talking pessimistically. It is futile. If you did not open out as quickly as I expected, it is my disappointment rather than yours. Nor did I have any kind of feeling that you were not making a great effort; only, I thought you were not making that tremendous effort that I had hoped and imagined you were going to make. I agree I was pessimistic for a few days in my talks; I had no right to be that; but it is all over.

What I meant is that if only you opened your eyes, there is a vision of something so wonderful that nothing could take it away from you. Take, for instance, a beautiful mountain. If anybody comes

along and tries to discourage you as to the charm and beauty of it, you would send him off quickly; and similarly, you would not care a rap if anyone tried to discourage you, if your eyes were once opened to that wonderful something of which I speak.

There is something in each one of us, something tremendously great; otherwise we should not be here. But you need to see something which is *more* wonderful still, if you want to get on. It is very difficult to describe it. Personally, I can only say that I feel that I am going to get there. It is not because I have seen, or anything of the kind, but subconsciously or consciously, I feel that it is the only thing worth doing, and I am going to get there, in spite of everything, or rather with the help of everything. It is like going to that mountain top. You know you have got to get there, although it may rain or get foggy or anything else may happen. I do not want to take a superior attitude, but I do not see the point of describing the same thing over and over again. It gets so *banale*. Take the portrait of Lord Buddha, the large one. When I see it, I say to myself: "I am going to be like that." It is no good describing what it is, for you see it as much as I do.

The thing that really matters is that you should reach the goal, get to the mountain top. It does not matter who gives you the inspiration, or what it is, that urges you on, so long as you do get there. That

is all I want. Each one of us knows that if we only put in enough will and make a sufficient effort, we shall attain; no amount of my talking or discouraging you will prevent your getting there. I do not want to discourage anybody. It is not my business. Look at Shackleton and others. Everybody said: "Poor devils!" yet they got there all right.

J. N.: Apart from all these apologies for pessimism, you (Krishnaji) say the thing to try and get is unselfishness. Most people do not get unselfishness by dwelling on it. It seems to me a much nicer way and a much more natural way to find out what it is you feel most for in the world in your happiest moments, and to make that the one thing which fills your life. Everybody here does not need to be reminded of the Master. But, if they thought, each morning when they got up, of what that day is going to mean for them, and then if they tried to live through the day according to that idea, they will be in a fair way of getting that attitude which is the most important thing for them. After all, to each one of us, each day ought to have some meaning. Otherwise why should we wake up at all? We should make up our minds what each day is going to mean to us as representing the Master, and make that the continuous thing.

This seems to me a much nicer way than dwelling on abstract qualities, or giving oneself up to chastise-

ment. "A sentimental flash of altruism," as the Master said in one of His letters, is no good, unless we make that flash, though sentimental, the continuous thing for us. The whacking will come when it will. Why self-mortify? Why not fill ourselves with those realities which are the great thing for us, and make them the bedrock of our lives? When you go away, there will be ever so many things to occupy your lives, and unless you have that foundation to keep you continuously with your face turned towards the goal, you may miss the goal for a time.

KRISHNAJI: I never meant that we should mortify or chastise ourselves. That would be absurd. What I have been saying is: Make the reality so great that you do not fall back into anything else, and you do not want anything else but that. What I do say is that you should have the elements of all those qualities that make the reality more permanent.

J. N.: Everybody realizes how small we can be, but none of us know the heights of which we are capable. The only moments when one realizes that is when one is with A. B. or C. W. L. As was said by someone this morning, every one of us has a chance of becoming a pupil of the Master, of getting on the Path and keeping on it. Nobody realizes how great a thing that is. To be too humble is as bad as being conceited.

What each one of us ought to be asking himself it not: "What qualities do I lack?" but: "Do I mean business?" The qualities one picks up on the Path. One cannot be asking oneself the second query too often.

VII

N. S. R.: To become a disciple of the Master, is it necessary for everybody to have on the physical plane a representative of the Master? Others may feel differently, but to me as a Hindu, such a one is necessary. For, it seems to me that we are groping after the Master without understanding how difficult it is to approach Him. Leaving alone the bigger people like A. B. and C. W. L., to "small fry" like us, such a representative is necessary.

J. N.: It seems to me that it is the quickest way to become a disciple of the Master, as a representative on the physical plane helps to concentrate and focus the force coming from the Master.

M. L. K. related a dream she had after she returned home from Adyar in 1914, in which she was walking by the side of Krishnaji and felt as though she was swimming in an ocean of love radiating from him, who at the same time seemed to be indistinguishable from his Master K. H.

KRISHNAJI: It is quite clear that our goal, the goal for each one of us, is to become disciples of the Master; and the easiest and the most natural way is to detach ourselves first, so that the self does not turn up at unexpected corners and confront us, and prevent

us from being one with the Master. We must not only have unselfishness, but be constantly detached from our own personality, so as to be at the disposal of the Master. We can see why the Lord Buddha insisted on that, in each chapter.¹ It is the self that makes us afraid and lazy. We should honestly be able to say that there is no longer any self in us. Ever since I began to read *The Gospel of Buddha* I have been watching to see where the self appears, and I have confronted it so often.

D. R.: Will you tell us how to get rid of the self in daily life?

KRISHNAJI: By watching oneself closely. Detach yourself in mind from your personality and your body, and look at yourself from outside, at your feelings and emotions, such as jealousy, etc. The essential thing is to be able to look at oneself from a detached point of view. That is not being indifferent, for indifference means not caring at all, being lazy in fact.

. There are always two sides: there is yourself and there is the Master. The Master must grow much bigger than yourself, so that the self is absorbed in the Master. Suppose I want to be like the Master. There must be no small Krishnas cropping up. In my mind it is perfectly clear, though it is incredibly difficult to explain. If one is able to detach oneself,

¹ In *The Gospel of Buddha*, by Paul Carus.

then one's attitude, one's whole point of view changes. Gradually one gets rid of the various parts except the main part—that which the Master wants.

Let us suppose, for example, that I am jealous. I am jealous because somebody happens to like someone else better than me, let us say. But you and I are one; so it does not matter if that person likes you or me. After all, you and I are spokes in the same wheel. But the self wants to go and have a little time of its own.

In the pursuit of spirituality, the most essential thing is the making up of one's mind. But we are so strong in our individualism, so embedded in it, that the making up of one's mind takes a tremendously long time. One can understand why that is, because after all, getting rid of separateness is a qualification acquired at a considerably advanced stage.

D. R.: Separateness, Superstition and Doubt are to be got rid of between the First and Second Initiations.

J. N.: In a sense, everybody has a desire to be the finest they can think of, and of course, the Master is the finest example. That desire is in everybody.

KRISHNAJI: But there is a certain amount of personal pride and ambition which stand in the way. There is also another thing: self-consciousness. We are always looking at things from our own point of view. If we had the desire, as we all should have,

that the Master shall be constantly in our minds, the center of our consciousness, we should have no desire but to be like ~~Him~~. It comes to this, that we have not really made up our minds to be devotees of the Master; we have in a limited sense, but not in the completed sense. To destroy the self is to have a clean glass, a crystal, which is useful, not only for your own happiness but so that everybody may look into it. The less of the self there is, the more clear the glass and the better you can help other people.

J. N.: We recognize ourselves much more when we are doing the wrong thing, and are really unhappy, but hardly when we are doing the right thing and are truly happy. While it is true that a constant discrimination within ourselves is necessary in order to avoid becoming hardened or embedded in the sense of one's mistakes, a confession, a kind of speaking out, whenever one does wrong, is a great thing for the soul. The acknowledgment to oneself would be a great help.

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VIII

KRISHNAJI: I think each one of us knows that we are changing slowly, changing in varying degrees, depending upon our efforts; and what is really gratifying is that we are all advancing together. We all have the spirit of unity. If I advance, or if B. advances, we feel, or should do so, that we have all done something, that all have succeeded. We should all be disciples. And more than that, we should strive to be among the most favored disciples of the Master; not merely individuals making progress or advancing separately, but unitedly. At the Star Congress, I felt that we were all one; and especially with such a small number as ourselves here, having the same aim, we ought to have that feeling of tremendous unity and tremendous passion for each other. If we each imagined that we were St. John, and tried to live as though we were the favorite disciple of the Teacher, forgetting ourselves entirely, we should very soon get rid of that self which is coming in our way and holding us back. We do not have the real spirit of unity, though we go arm in arm and all that. We have it up to a certain degree, but it is not yet vital.

I was thinking yesterday, we shall all be pupils of the Great Teacher—it does not matter in how many

years. When the Teacher is here, we shall be greater pupils, and there will be people at different stages of evolution. If we ~~have~~ the great desire of the true devotee as well as the sense of unity, we shall be great disciples, as it were, His favorites, though the word "favorite" sounds selfish. Then we shall be of tremendous value to Him.

When you go to Adyar, you will notice that there are people there, each one apparently working separately, and that the effort of one is not encouraged by all. They are not making the effort as a single body. One goes ahead and another falls behind.

We ought to have the sense of unity keenly alive in us always. When somebody is hurt, we ought to feel hurt, and when one is happy, we should all feel intensely happy. If we could forget ourselves in that manner, we should certainly get rid of self in no time.

Another thing I was thinking about this morning was that while we are young, as most of us here are, we ought to pay a great deal more attention to our bodies, so that in later years we should be able to make use of them to great advantage. We can easily make our bodies exactly as we want them to be. As we are responsible to the Master, so we are responsible to Him for our bodies being in good condition. Any little cut or anything due to our carelessness should not be there, because we are responsible for it. It is like having a horse or a dog, and our feeling a respon-

sibility towards it to see that it is properly cared for. In the same way, the body is a thing for which we are responsible; and yet it is ~~entirely~~ apart from us, that is, in the sense of "us" as the real self who is the owner of it.

That is why C. W. L. is so emphatically particular about the body. He insists on absolute cleanliness, till it becomes a bore. When we were with him, we had to do everything punctually. He was all the time after us, reminding us that the body had nothing to do with us. We had to become its master, instead of its becoming our master.

I do not think we sufficiently realize that the body is a different thing from our real self, that its wants and desires are not ours, and that it requires a different treatment, as though it were an objective thing instead of a subjective, that it is an elemental which needs our care. We should treat it as though it were a baby of ours; and we must remember all the time ~~that~~ that it wants all sorts of things at different times, some of them harmful to the real self. We suffer from laziness or worry or depression and so many little things that crop up, because the body is not under control. The other day when M—— trod on that peg, I felt that if she had been really self-controlled that incident would not have happened.

When you have gained control you have a spontaneous response to any danger. I should not have

had this scratch yesterday if I had been careful. See the way a mother treats her baby. In the same way we should treat the body, so that the elemental is much more efficient than it is now. One notices it much more as one gets more intelligent. If you look after it very carefully and very objectively, noticing its response to you, its wants, etc., you get a feeling as to what it wants, what is right for it, and so on. It is like a motor or a horse; you know exactly how much exertion it is capable of. That, then, should be our aim, namely, to make the body an instrument, so that we can make it go exactly where we want it to, and so that it will be happy wherever it is.

J. N.: If you begin to identify yourself with the desires of the elemental, your real ego has not a chance to come through. It is well to remember that the elemental has what is called instincts which we translate as our desires. When we are tired, or something makes us feel angry or annoyed, we really let the tired elemental have its way. And similarly, when we feel the desire to eat or drink or play or do anything, we ought to see how far it is the elemental that wants to do it for itself. We ought to distinguish what are our own desires from what are the elemental's instincts. It is as easy to be hard towards the body as to be kind and considerate.

. KRISHNAJI: When some Great One is present, say a Master, what one does is to make the body elemen-

tal fit in with the higher vibrations. We are all trying to become pupils of the Master, and that means that we, that is, the body and ourselves, are real friends. So if we let our body get the better of us, it is going to be a hindrance to us.

J. N.: Excessive spirits mean a lack of control. Again, one is never so utterly tired that one cannot do a thing which one really wants and is anxious to do. It is slackness of the mind that is really our trouble. We never keep the reins really tight enough on the mental.

IX

KRISHNAJI: I was thinking this morning of what Lord Buddha said to Ananda, namely, that each one of His disciples should be a lamp unto himself, and depend on himself alone and not look to anyone else for guidance. And He ended up by saying that they should be *ready to learn*.

This is the moment for sounding our depths, *i.e.*, getting to know ourselves and finding out where we stand and how far we are willing to go. This is the moment for "cultivating the field." If you have done the cultivating, then when you go to Australia or Adyar, you will not only be anxious to learn but you will be able to learn well. This is the moment for getting the right attitude, the attitude of being able to say humbly that you will go to any length and do whatever the Master wants of you.

When you go to Australia you will be able to get into the atmosphere of C. W. L. who will be able to help you on—if you are ready. Also, after the experience here, you will be able to take any opportunity that comes along, and will be able to look at things objectively. Here at Pergine, we have been

had a little more time, we shall be able to climb higher still and get a better view. This is a period for changing little things into big things. All that I want is that we should be able to be our own lamps, recognize the candle-power of our light, and how far we can shed light without being extinguished. In Australia, then, we shall be able to start on bigger conditions of mental work, having got over petty things now rooted in the smallness of our minds. After all, it is the mind whose power enables us to focus our attention on the things to which we wish to turn our attention, not allowing us relaxation to do anything small when there is any big work to be done.

If your mind is all the time on the *qui vive* and has the right impetus behind it, all the innumerable petty things we do, of selfishness, unkindness, etc., will disappear in no time. We are all intelligent but our intelligence is used in reading, in criticizing, etc. It does not act instantaneously when anything is wrong. If, instead, you have that mind which is criticizing yourself, and is all the time on the alert to prompt you when you are feeling slack, and if you are willing to do the big things in spite of your small evolution, then you will be able to see, when you go to Australia, what it is to have a mind ready to turn itself towards spirituality.

As we have said from the beginning, we have passed the stage when other people can mold us; and now the molding and reshaping of the mind and the intelligence must come from ourselves, must give us such inspiration that we are willing to change, that we are willing to "cultivate the field" more and more. We must have a perfect field in which anything you like can grow—roses, for instance. If we had that kind of mind capable of controlling emotions, a mind really perfectly purified, we should be Buddhas tomorrow.

In little things we betray ourselves—that is where C. W. L. is going to notice you sharply—because they show the attitude of mind more than the quality of mind. If the attitude is not of the right kind, if you give way to little things, by that he is able to judge how far you are able to go. Each one of us has a tremendous opportunity of being really wonderful, of being an inspiration to ourselves and others, and each one of us knows it. Yet we are doubting, questioning, and having little qualms. I do not say: Do not have them; but let them be secondary. The vital thing is to be real devotees, to be real adorers. Then you will have the right attitude in a few days.

Ananda, the favorite disciple of the Lord Buddha, must have spent lives of absolute and unending sac-

rifice to get to that post. To him, the Lord Buddha was everything. Nothing mattered—friends, relations, etc. Lord Buddha was his paramount Desire and Ideal, and he succeeded because there was nothing else that mattered to him except to be the favorite disciple of the Lord.

We all have that opportunity of being the greatest person in the world along a similar line, and, as Lord Buddha said, it depends on ourselves. We must have the desire and the determination to get on. We have arrived halfway up the hill already. After all, no Master or anybody else can do more than give you the inspiration to get on. But you must have the right attitude, the right mind, a perfect field for Him to sow in, instead of a field hedged in and covered with weeds and rubbish. You have not yet made a part of your nature the humility which desires to belong to somebody else, to be so devoted, to be so ambitious in your devotion (ambitious in the right sense of the word) that you sweep everything before you.

You know that Shri Krishna says that the devotee who knows is the one dear to Him. We are not intellectual giants. We are only capable of a certain amount of intellectual work. In most of us, the driving power is devotion and the enthusiasm that one gets from devotion. We have it to a certain extent, to a great extent, if you like; but it is not

constant, it is not purposeful. Napoleon was selfish, but he said: "I am going to get there," and he got there. Christ also said: "I am going to get there," and He got there. They succeeded because they were driven by devotion to what they believed, and they sacrificed everything to that—their comforts, their pleasures, etc.

Every day there should be a kind of intense delight to live, because we are servants of the Lord. You are not responsible to yourself but to the Master. If you have that attitude, you will soon become disciples. Nothing will matter if you have that right devotion which drives you ceaselessly on. The person who talks about it but hangs back may get there in fifteen or twenty years, but he does not get there as quickly as the man who is determined to get there in spite of everything.

You have everything you want—health, all encouragement and appreciation from others, and no trouble with your family, etc. So it all depends upon yourselves. You must be lamps unto yourselves. You must get that attitude of the devotee, and once you have it, when you go to Australia or to Adyar, you will know the difference it will make to you all your lives.

I was reading that Jubilee number about Amma. It is amazing how she is able to go on and on. But it is easy to understand, because she is all the time

breathing pure air and getting intoxicated by it. She does not breathe pure air one minute and foul the next, and get tired, as we do.

I feel, indeed I am sure, that we have been to the Master often, all of us, in a way, and that He has given us His blessing. The impression has been made on our egos, on another plane, but it has not come down enough to give us that tremendous force we get when we are near Amma or C. W. L. That is what we should be trying to realize wherever we are. Playing, laughing, or crying we are responsible to Him. Each one of us is like a candle in a dark place, and we should be thrilling with emotion and real life and happiness. We have not sufficiently realized what we have, what we are capable of being, and the big things we could do if we turned our minds to them.

We have minds that are perverted and impure. It is that which keeps us back. Take the mathematicians. They have to keep their minds absolutely clear and not let them get muddled. We have to have minds so pure and so one-pointed that all day long we are alert, on the *qui vive*, like race-horses that are all the time being exercised.

Suppose the Master came down and was to talk to us; I feel that we should so little appreciate the tremendous greatness and the force and the help which He could be to each one of us.

We are like a whirlpool: nothing is ~~tranquil~~. We are all the time thinking about ourselves, or about where we individually are going to get. We should be so watchful and alert that we can always come on top at the required moment. I do not think that we sufficiently realize what we can do. We are meandering everywhere like lost sheep, and we do not know exactly where our shepherd is. That is why it is so essential, while we are here, to find out exactly where we are wrong, and to remove the little things which block our way, so that we can get on to bigger things and remove bigger barriers when we get to Adyar or Australia.

We are all anxious to find out and learn. But that is not enough. What is necessary is that we must have something to give, and be always ready to respond. Even a savage may be ready to learn, but that is not enough.

Our mind is limited, our emotions are limited. It is by struggling alone that we are able to expand and to appreciate anything at all. I feel myself changing every day, sometimes little, and sometimes much. I would give anything to take everybody along the same way, as far as I can go. I have realized something and I like to share it.

N. S. R.: We have got so much from you that we feel more thankful than we can express, and we can give you so little in return. You have created

conditions so as to help us to change, and if we have not changed it is not for want of inspiration, but, perhaps, because we have not been able to put forth enough will and effort on our side. I cannot say for myself that I have changed every day. I wish we could have a spiritual thermometer to indicate our change. But there is at the back of my mind the desire to change; and desire should manifest in certain tangible results. Others may be able to answer with greater confidence.

X

KRISHNAJI: I was thinking yesterday what a wonderful privilege it is for all of us to be here (using the word privilege in the right and not in the usual sense). We are like small rosebuds which need a little time and warmth and a gardener's care to open out. It is at that stage of evolution that we are, a kind of marking time. The bud is in the process of blossoming out and showing its real beauty; and the blossoming process for a person can either be shortened or lengthened, depending upon the individual. I think we all have realized—at least I have much more than when I first came here—what a wonderful privilege it is to be able to respond, however imperfectly, to the Master, in the sense that, however unfit one is, there is always inside one something which will come on top when the opportunity comes. And how much more there is to be developed in myself, and how little I (or any of us) do to respond properly!

We are all of us, myself as well, in a process of gradual development. We are all developing because we have happy moments, when something gives us inspiration, and we feel that we are going to be like the Master. It is very easy to make up one's mind

when one is, so to speak, in the throes of inspiration; it is a different thing when the vision is at a distance, and then comes the moment of depression and trial. Of course, always "the mountain is there." But the mountain may disappear, the view may be blocked by a passing cloud. It is now for us, while we are young, to cherish the value of happiness and inspiration, and grow by means of them. That is a tremendous privilege. Generally, people get to a source of inspiration when they are about forty. So, for us who are quite young, and have it, it would be a sacrilege, a betrayal, to let that vision be dimmed. We may go blind or become mad or die, or anything might happen which we cannot prevent. But if we let that vision die, it will take two or three lives to get it back again.

It is no good sitting down and saying: "Let the mountain come to Mohammed." It will not. We, as individuals, cannot put ourselves above the mountain. It is the individual who has found the inspiration and goes on, who will get to the mountain.

You and I have such immense possibilities! You will realize them when you are a little older, when you have all had a little bit of what men call suffering. It is not what I or anybody else says here that matters. It is what you want to do and how you do it.

I cannot help going back all the time to the same point, namely, that the decision in us to achieve the ideal—to climb the mountain or get near the Master—is there, but it is so weak that it does not have the power to change us from day to day. It only changes us by fits and starts. It has not changed us so completely as to make us say to ourselves: "I have got over that, and now let me begin with something else." We do something we know to be wrong, and we go on doing it again and again about ten times before giving it up! These things should be utterly impossible. You may say: "It does not matter." Of course it does not, in the long run. Yet it does matter. It is vital, because it shows the attitude.

We all want to serve the Master and to be beloved of Him. We want to be intimate and breathe the very atmosphere around Him. But we do not have the right attitude which will let us appreciate the Master, if we were with Him. I assure you, you do not know what you are missing, what opportunities you are letting go every day. This applies to me as much as to yourselves. I am not preaching from the terrace. If, at the end of the stay here, I have not really gained something, I, Krishna, will have lost that which I shall never get again. The same applies to you.

How do you know that the Master is not here now?

And if He is, it will not make such a great deal of difference, unless we are able to respond. You know the well-known occult rule, that the Master never comes unless He knows that there is a possibility that His coming will be of help. I feel He has been here often, to all of us. The very atmosphere is so full of eagerness as to call His attention. But what have we gained from His presence?

It is no good breathing pure air one day and impure air the next. We ought not to take so long to alter. What we are doing is to waste time, while there is so much to alter in ourselves. If we do not cross the ford at the right moment, the flood will not go down for us later on. Evolution will not stop for us. Only, we shall be left behind. This is not a threat but a mere matter of common intelligence. Just imagine, if we had been with Lord Buddha in India in those days, and He had told us to do something each day, and at the end of a few days we looked back, only to find how much we had not done! We could not then quite be His true devotees, His real worshipers. A wonderful opportunity that was ours would be gone, although another, which would never be quite the same, would be given us in a later life. For each one of us here it is the same thing.

It is not for me to go on talking. You must have the lamp and the match to light it. And you must have the desire to keep the light all the time brilliant.

I feel so anxious, not only for myself but for everybody, lest we miss something. As I said yesterday, this is the time for getting rid of everything which is small, so that when the time comes we shall be ready to learn in a big way, with a big attitude.

Once you have drunk at the pure fountain, no other water will ever satisfy you. You will come to a period very soon when you will have few fountains to drink from, very few people to show you where the fountain is, and you will have to find the fountain for yourself. It is like asking of somebody the way and refusing to go along it after it has been pointed out to you. If you have not the right attitude when you leave Pergine, you will remain where you are, and your attitude will be unpurified when you are with C. W. L. or at Adyar.

You must realize what the mold, the pattern, is and fit into that. The mold will never change. Everybody has to fit into that, even the greatest of men. This is the time to become plastic and elastic, so as to fit in when we see the mold. We know what it all means, what the Masters are, the beauty and the glory of it all, and what it is to really adore and be supremely happy. The more you taste it the more you want it, and the more you want it the bigger you must grow. The Master will not wait for us. We are not so colossally important. There are thousands in the world who need His help.

Every moment, every second, that we do not look in the right direction, that we do not try to maintain the true perspective, or that we are not in His view, is wasted. We are so blind that we cannot see what we are losing and what we are gaining. It is a kind of a muddle. It will always be a muddle until the mind can separate rubbish from that which is really important. That can only be done by gaining the attitude that we are talking about. It is not a question of your helping me or of my helping you, but a question of helping each other. We are all working for that one ideal, being disciples of the Master. The more of us there are, the merrier for all of us. I may go ahead or you may go ahead, but that does not matter. What we are trying to do every day here is to make the ideal so perfect and so wonderful for ourselves, that when we go out we can be tremendous inspirers and helpers. That is all that matters; not whether you "cross the stream" or I cross it. •

We must have the strength and the force to enable us to walk and to remove the mist from our eyes and see what is ahead. Mind you, when you go to Australia you may not be able to see anything very new after all, but you should be anxious to learn and to take delight in the glory of everything. You do not yet know fully what that glory is like, because you are just beginning to sense it a little. You are

not making a united struggle as a single body that goes forward. There is one here who wants something, another who wants something else.

The ego in us is strong and the personality in us is strong. The two parts of us are wanting different things. We do not realize that to get to the Master is the one thing to strive for by all the parts of us. We are just meandering about from day to day. We must not be like so many children; or like so many members at Adyar who listen to everything Amma says with shut eyes and go outside and do nothing. We have gone beyond that stage, but not yet to the stage when we are masters of ourselves. We are in the intermediate stage, which is a very vital stage.

If I were to tell you that the Master was here yesterday (I do not say that He was) you would get perhaps a thrill, but it would not give you sufficient enthusiasm nor sufficient inspiration so as to make Him come to you again today. If we were vitally and tremendously big, as we should be, do you not think the Master would come every day?

We are not assimilating fast enough what is put in front of us. The thing that really matters is to be constantly one-pointed and not go into side-tracks from time to time. Whether we are alone or with somebody, we must always be steadfast and go ahead unhesitatingly. If you have that attitude, so that

nothing else matters, then when the Master does come you will know it, and you will know how to use the moment and how to grow to His stature.

It is no good being fond of X. or Y. if that fondness or devotion does not make us do something. We may like the mountain and admire it; but in becoming big like it, or failing to do so, lies the difference between a savage and a civilized person. It is the desire to be like the ideal that matters. We must have that desire all the time pounding at us, and we must be absolutely unconcerned about anything that takes away from the glory of the big thing.

KRISHNAJI: There is a dawn on our horizon, that is, happiness. You notice in the book we are reading every morning, *The Gospel of Buddha*, the part played by Ananda, the favorite disciple of the Buddha. We can imagine how his state must have been one of absolute and complete happiness, because he could never have had a thought or idea of depression, because his Sun was always with him. And we ought to develop that quality much more by being intensely happy and by not having any depression or worry. For, it all comes back to this, that when we are depressed we have not sufficiently given ourselves to the Master. It shows that our self is again coming up to the forefront. You can imagine what the true disciples must feel when they are near the Master. There is nothing holding them back, no self coming forward, no presumption that they are bigger than the Master.

If you look at it from that point of view, you will see that it is because we depend still on the self in us, and regard ourselves as really bigger, that we do not give ourselves up to the Master. If I say that I, Krishna, am entirely at the disposal of the Master, I can get to the state when I can be supremely happy, and indifferent to everything except to be the

true devotee and disciple of the Master. All of us, especially those who are young like most of us here, once we have seen the vision, we ought not to evolve through suffering, as most of us do, but should evolve continually through happiness. And besides, if we once know, as we all know in our hearts, that it is in our hands to become selfless disciples, we should have that tremendous happiness which sweeps everything before it and brings supreme contentment. It is very difficult to describe it, but one can only get a vision of what happiness means by being selfless and utterly indifferent towards any fruits which may fall from heaven.

If you once achieve that attitude, you can never be depressed or be uncomfortable, or let the self come on top unexpectedly. I am sure that is what the Lord Buddha means, as far as I can interpret it: that the happiness of Nirvana comes when you have destroyed self absolutely and completely. Once a man has done that, he realizes what latent powers there are in him. There is nothing in the world that can make us unhappy when we are true disciples of the Master. The thing that should concern us all is that true happiness comes from utter devotion which is devoid of all self. That is how we should all evolve, especially the younger people here. They should not evolve through suffering.

There opens such an immense field for speculation for a clear and purified mind, because such a mind is absolutely one-pointed. It shows that your paramount desire is the Master. Worries, unkindness, and everything else will give way to that one desire to be like the Master. Everything then becomes so ridiculously easy, because you are the devotee of the Master and are His disciple. It does really make such a tremendous difference. I do not know if it is the Eastern way of looking at it, and if I am only expressing the innate instinct in me.

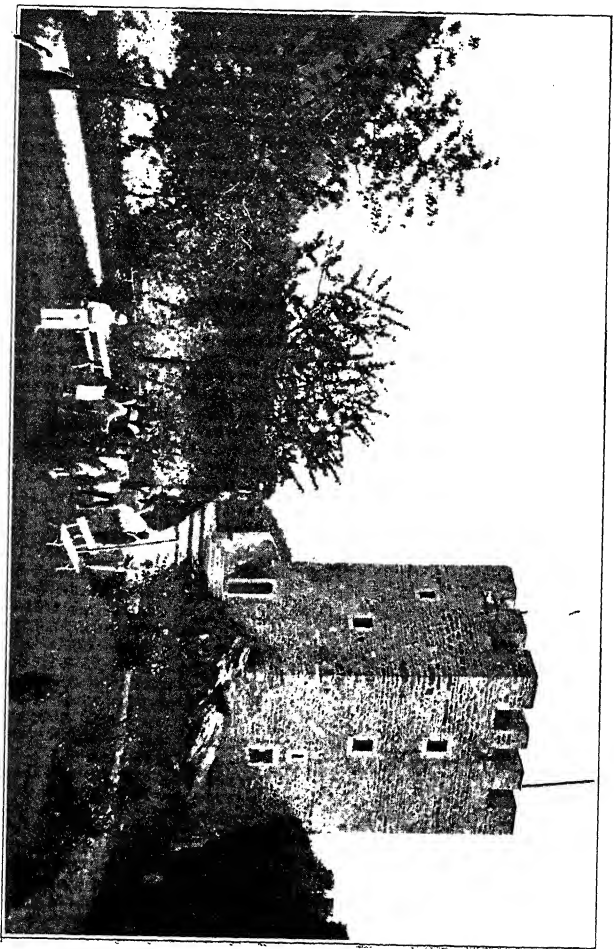
If all of us who want to get on could have that attitude, even for a day, to experiment with, it would help us tremendously. It is like leaving the dust behind. There is nothing that matters except going on and on and on. And you want to make other people happy too. You are always looking about to share your happiness. It is not a selfish happiness that you want to keep to yourself. It is happiness you want to radiate. It is the Christ that is born in the true disciple. You want to do everything to make other people see that which has given you happiness. That is what we are here for; to get happiness, not for ourselves, but to get it and to share it. We have to realize the responsibility of our happiness for others. But to be able to do that, you have got to

you has got to do, and you can do it because I know there is that desire in you.

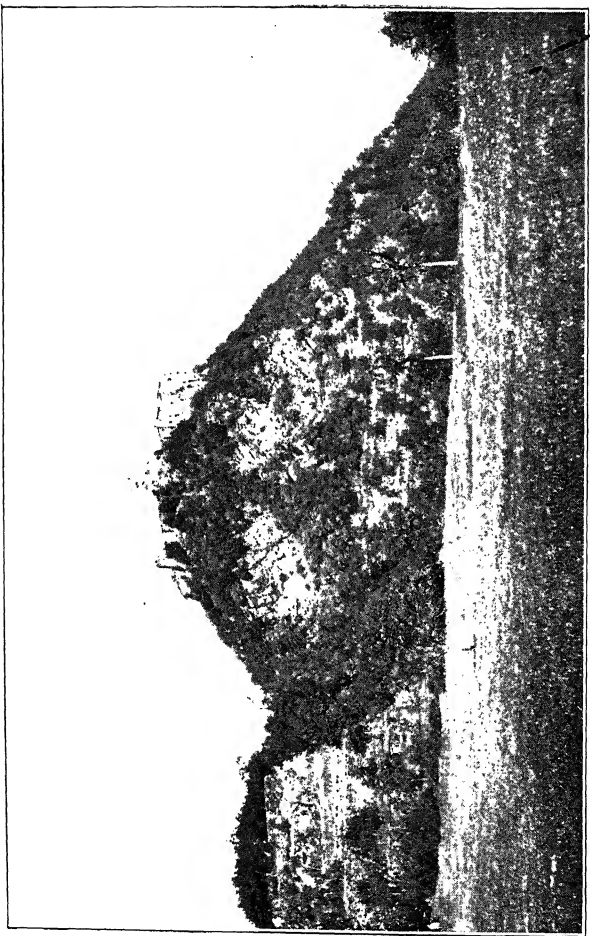
Also, then, you want to be active. You want to make progress, and you want everybody to evolve. It is like looking at that beautiful Castle and wanting everybody to come and look at it. Look at Amma or C. W. L., they are unconquerable in their happiness. They are true disciples.

Do you not see what a thrill it gives to be in such a position that you can honestly say that from every avenue which is open before you the self is absent? We ought to examine every avenue, take it in turn, and destroy the self in that avenue. You have got to fight it out. But if you are a real devotee, sitting at the feet of the Master, then there is no need to explore any avenue, because you do not recognize any other avenue except the one, that of a disciple; and nothing else matters.


Once you have that attitude, progress, happiness, and being really somebody in the world, do not so much matter; for you as an individual belong to the Teacher, and you do not ask for anything, because whatever is wanted of you, you will do. Nothing matters then, except to be His true disciple and to be like Him. One can imagine through how many lives Ananda must have struggled to get to that position. Every one of us has a chance of being Ananda, though not of course as the most favorite disciple.



MAIN TOWER OF THE CASTLE, OCCUPIED BY KRISHNAJI AND SOME MEMBERS OF THE PARTY



• CASTELLO DI PERGINE, TRENINO, ITALY

Then, other peoples' coldness or unkindness does not matter, because in a way you are like Him, and in a way you have His understanding and comprehension.

There is another thing. You notice how any stranger who came to the Buddha sat respectfully at a distance on one side, and not right in front. That is the Eastern way of showing respect. Personally, I feel awkward when sitting in front of Amma. In the West that reverence is lacking. If you have that true reverence in your heart, you can never be unkind to anybody. You notice when you are with Amma how reverent she is to you, and so kind; she treats you as if you were some big person. When a person of that height can do it, it is still more important for us to do it to an even greater extent.

Also, it gives you a certain amount of dignity, of poise. All these things are very important—how we sit, how we dress, how our hands look; everything is of value, because we are disciples. There is nothing we can afford to neglect. We must be perfect in everything we are and do and say. I am sure Ananda was uproariously happy, laughing, joking and all that. He had not killed out any of these qualities.

Reverence does not mean exterminating ourselves. It means that we must give everything we have to the Master and not hold back anything. If we, who are young, do not have these qualities, it is going to keep us back tremendously. We ought to have reverence

to such an extent that it bubbles all over us. We ~~must~~ be prepared to go on our knees in front of millions of people. If we had reverence for each other, and could be what Amma is to all of us, our minds and emotions would get clean, and we should become much more active, much more responsive. We should get greater power and greater force to urge us on. You will notice in India we are very reverential. It may not mean much, in the sense that it has any lasting value to urge people on continuously. But at least for the moment it means everything. What is wanted is innate reverence. If you have that innate, deep reverence, it means, again, that you have destroyed the self and that you are your own master and that the ideal is everything to you.

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XII

KRISHNAJI: We have exactly five days more, and I think I certainly can improve in games in those five days. N. S. R. is the best at keeping his temper and I the worst. I think these five days will show to each how far he has control over himself, and how far he has improved since he came here. C. W. L. used to say that these games are childish. It is true, because unless we keep our attention on the game we all somehow become childish. It makes our minds loose. We are not "all there." Some of us get overexcited, others do not have sufficient interest and go on biting their nails, and so on. During the next five days let us keep our tempers. I certainly am going to, and I am going to encourage my side and keep calm. I am going to do it, and I wish we would all do it, and see exactly how far we can change ourselves. I am not preaching this to you, but rather to myself. It is better to be open about it, and own up, though it hurts. It is good for one to get metaphorically bruised.

We have been, so far, looking on Probation, on virtues like humility, devotion, etc., from our own point of view, from the point of view of one who, as yet, has not got a bird's-eye view. We are in the position of the climber who can see his path only

just a little ahead of him. There may be a precipice ahead or a path at right angles, but they are not in his view.

We ought to try and look at ourselves from the point of view of the Master Who is on the top of the mountain, looking down, *i.e.*, from the attitude of the Master Who knows, Who is absolutely certain how far His disciple can go, how far his mind is pure and how far he can respond. To Him each one of us is on trial, though we may have taken a number of Initiations. We are not perfect after all. He is constantly watching over us as a mother over her baby, and like her, almost crying when we fall over a stone, and encouraging as a mother does when the child takes a big step, being more than happy when we are able to respond to Him. He is like somebody who is all the time looking down on us, (using the phrase "looking down" in the sense of one who looks from the height of Wisdom and Compassion) with the protecting arm outstretched. But the arm only protects so long as we are responsive, so long as we are trying to understand Him and are making the right effort. When we make a mistake, lose our tempers, for instance, it is either that we are losing control over ourselves or losing interest, and so are not able to recognize where our strength lies. The Master is so watchful that it pains Him when we do something wrong, and it makes Him supremely happy when we do the right thing. Just imagine the pleasure

a mother gets when her baby does something wonderful, and her pain when it does something ugly.

If we looked at it from that point of view, we should be more definite, more concrete in our thoughts and ideas. At present we are irresponsible. We are neither responsible to ourselves nor to the Master. At one time we are on the side of the Master, and at another we fall back on our own small selves. We are going constantly backwards and forwards. We have not learnt to look on the Master or the Ideal (whichever you like to call it) with the sense of responsibility which belongs to the disciple who knows his true relationship to the Master. As it happens in everyday life, if I was fond of someone intensely, I should be careful in my movements and thoughts not to do anything that would make that person unhappy. In the same way, a Master does everything in a much more careful manner than we can do. We must get that attitude of responsibility for the least action, pleasant or unpleasant. Everything that is done then corresponds to the case of the mother's watchfulness, in the suffering and the agony as well as in the happiness and the joy which that watchfulness brings.

It is very much easier for us to get on, if we pin our faith on that, and feel ourselves responsible to Him, so that whatever we do and wherever we are He is all the time in our consciousness, and so that His compassion flows through our right action and is

not hindered by the wrong. We ought ourselves to go on the mountain top, and look at ourselves from there, and observe the various changes that take place in us, consciously or unconsciously. How can we expect the Master, Who has thousands of children all over the world, to tell us individually whenever we make a mistake, and to guide us at each step? Consequently, the responsibility falls on ourselves as disciples, by our attitude and our efforts, to bring ourselves to His notice and place ourselves at His complete disposal. If we are such devotees, the Master then does really take care of us. It is then His responsibility to look after us, if we are sufficiently childlike before Him, sufficiently big to understand what He wants and to go and do it. In a way, such an attitude gets rid of the self in us, because we become part of the Master and the individual self loses itself. Our minds, emotions, and everything get the attitude of the Master. That, I think, is very important for all of us, because later on some of us will have to do the work the Master wants us to do. If we begin now to have that definite attitude of being responsible to the Master, we shall avoid the many difficulties and many prejudices which may crop up unconsciously, so that later on we shall not have to fight against them all the time. Imperfections do not matter, so long as we are real devotees in His hands. That is what matters: being able to adapt ourselves.

J. N.: I should like to say something which everyone feels inside. We have a few more days left. Till now we have clarified the atmosphere, and cleared the plot of stones and rubbish and weeds and all the other plants, except the one plant which it is worth while to keep. When we are gone from Pergine, it should be our special care to see that the ground we have cleared is not once again full of weeds. It will be extremely difficult for us then to have only the one plant that we wish to keep. The real test will come when we go out into the world, and are once again occupied with various kinds of duties. For the weeds have not been completely removed, but only from the surface, and if we are not careful, they may fill the plot once again. We must surround ourselves all the time with the atmosphere of devotion which we have felt here. Amma and C. W. L. live perpetually in this atmosphere of constant devotion. They have but one blossom in their garden. We have cleared the air and cleared the ground during the six weeks, and our task, when we go back, is to see that the air remains pure and the ground free from weeds. It is not a thing we can do in a day, or a year even, maintaining the attitude of constant devotion, which A. B. and C. W. L. have done for forty years solidly.

None of us realize that we have within us germs, of whose possibilities we have no conception whatever. We can become even Arhats in this life. So let us

try and live as if we were Arhats from tomorrow. Then Probation and Discipleship will follow. There is a Great One coming, Who will make our small efforts a thousand times worth while.

Today we have made up our minds. All these weeks we have made up our minds. If we can keep it up all the time, wherever we are, we shall be on the Path towards the Master. Each will do this in his own way; some will meditate, others will take a pledge, and so on. Let us make a definite effort to keep up this one-pointedness we have gained in this place.

N.S.R.: I have the same sentiments to express in a different way. All these five weeks we have spent in acquiring a reorientation or mental readjustment, so that by now we feel our minds definitely turned towards the Masters, as the magnet towards the North Pole. Also, it has been made clear that we are able to make the Masters our points of reference. Whenever we are in doubt, or are unable to see things for ourselves, we ought to be able to refer ourselves to the Master. The Masters are a reality, and nothing has helped us to realize this more than the talks we have had so far. It has been brought home to us that They are anxious to help us, and that Their help depends on our response to Their call. We should keep at the back of our minds the thought that what we do or feel is done for Them.

I consider the stay here a great privilege, because it has been the happiest five weeks I have spent in the twenty years of my life of which I have a clear memory. I look forward to a good deal of work at home, where I intend carrying all the inspiration I have been gathering here. It is not only from Krishnaji that I gather the inspiration but also from others, as is but natural in a gathering like this. I have, perhaps, taken more than I have been able to give.

XIII

KRISHNAJI: I think it is quite obvious that though we are all trying to be disciples of the Master, our efforts will be made a thousand times easier when the Teacher comes. For us that will be a tremendous urge to do big deeds, and most of us will have definite parts or roles to play in the work of the Teacher. The other day we read how Lord Buddha said that after Him there was going to come Maitreya—He Whose name is Compassion. Most of us have a certain belief in that, and we are all, in a way, training for His work; and we can understand what a responsibility and a pleasure it will be when He is here.

N.S.R.: When the Great Teacher is here, our work will be harder, for our mistakes will be magnified a hundred times. We shall find it very hard to adjust our views to His views. Our present training will be of great help, but this, in itself, is not to me a very comforting thought, because in the outer world there are men more capable than us, though they may not be connected with the Star organization; and He may choose workers from among such people rather than from us. We should not be disappointed at His choosing people who may be furthest away from the center of our activities. We must take consolation from what little is given us.

We are all of us undergoing a reorientation. The test is still ahead, and we must be ready to meet it unflinchingly. We do not know what His attitude or His teachings will be. We should keep our minds open. Let us find in ourselves the source of inspiration. When the Teacher is among us, the whole world will get an expansion of consciousness. We should be able to share in the joy which all Nature will feel by His Coming.

KRISHNAJI: I want to say something at the risk of repetition and being boresome. We have said from the beginning, that whatever we wanted to do in our lives, we must make up our minds. We must have definitely a goal towards which we are constantly driving. For most of us the goal is the Master, and being able eventually to serve the Teacher when He is with us. We cannot be a success both in the outer world and a success in the spiritual world. If we want to be great in the outer world, being popular, being successful and perfect along that way, let us do it. But we are none of us wanting to go along that road, and so it does not concern us.

We should see how far our desire, our intention, is strong, in the guidance of ourselves towards our goal. Mind you, it is not only every little mistake we are going to make when the World-Teacher is here that will be magnified but also every little good achievement, every little kindness we do will likewise

be magnified a thousand times. We all here have no great difficulties, such as of sex, etc., so we should gird our loins, so to speak, and make straight for our goal. We have all decided in the very depths of our being that we must do only one thing in the world, that is, to become perfect disciples, the most wonderful beings in the world, to represent the Master. It is the daily repetition of that desire, that determination, that gets us anywhere, when it is combined with our continual effort. We all have strong personalities, strong views; we are all self-willed. If we want to do anything along this line, our efforts must be so tremendous that we should be exhausted at the end of the day. Our efforts do not at present take us from one valley to another valley. We are in one valley and see the same view of that valley. If we make efforts to get one thing over, and then another, the higher will be our understanding and the wider our vision. We make great efforts and make some progress one day, but the next day we get weakened and there is a setback. Our progress is the progress of a snail. It is not the progress that comes from real devotion, real reverence or real affection. If we had such overpowering affection, it does not matter to whom, we should do things because it would make that person happy. If you are living in a beautiful house in a beautiful street and have a lovely garden and sunshine, and another whom you like is living in the slums and

without the sunshine and with no cheer or comfort of any kind, it will be your constant unselfish desire to give him what he lacks.

These are not idle sentiments or just a camouflage. One or two of us have had the vision and know where the garden is, where the rose is, and where the sunshine is. To such, it will be instinctive to long to share that which they have known and seen.

Each one of us must be a lamp. He must give and learn. The nearer one gets to the Master, the more does one want to learn and share, and one's affections become tremendously intensified. In fact, we cannot know what real affection means unless we do that.

When the Teacher is here, we are all going to be near Him. We are going to drink in the beauty and the glory, and we are going to try and understand thoroughly everything that He will say. That is where the thrill comes, of being able to be forerunners, so that we know what is going to happen and are ready to take every opportunity that comes. Each one of us might not be the most favored disciple, but we might be the favorite of the most favored disciple. We have no right to say: "I have no such chance," or to think that we are too small. The thing to do is that we should every day determine to get within reach of that garden, and to strive from morning till night to get there. We should get there in no time, if we were wanting to so much.

There are Hatha Yogis in India who do every kind of abomination to their bodies by torturing themselves. Even that is much better than our small efforts and our constant failures. If we must fail, let us fail in big things, in things that matter. We now fail in things that are so small and petty.

It is so much nicer to be really happy and to be able to love anybody and everybody, and every flower and every tree and every animal and every stone you know. You might not be able to get to that at once. At first we shall be fond only of neighbors, and gradually widen out, but we shall get to it by stages. We can imagine how the Master, Who is watching over all of us, must have thousands of disciples all over the world, and how to each one He has something to give of His affection, so that they may not feel that they are left out; and it must be a thousand times more so with the Great Teacher.

If we have that feeling in us, even for a few moments every day, it would be like having a bath after a hot day. You do not know what a difference that feeling makes to one. And all this is waiting for the mere effort, the mere determination to get there. Every little mistake that we make should be such a lesson that we should never be able to commit it again. Just imagine yourselves in the presence of the Master: Do you not see what a tremendous effort you would make? Your emotions, your thoughts, your affections, your

would all the time be under watch, so that you not do anything to cause Him displeasure. Mind we are in such a position all the time, though we are not conscious of it.

I am sure all we do is watched with an eye to encourage us and to push us on, with an anxiety greater than our own. What is really, I will not say, keeping back, but what has not produced such a colossal change in us that we do not know ourselves from day to day, is our reckless and careless incapacity to watch ourselves. Put that question to yourself. I have put it to myself, and I know what answer I get. We lack self-recollectedness. We are not all the time on the lookout. That is what C.W.L. drilled into us from morning till night: that you cannot let the tiniest mistake escape your minds; that you must be in a state of perpetual bruise, metaphorically speaking, that the moment you begin to do something wrong, something unworthy of a disciple, the wound you have received begins to smart and you at once stop.

One or two here do realize what tremendous glory and happiness one gets when one has the vision, when one has seen the Master. It makes you frantic in your efforts to get nearer to Him. And then to realize that He has been all the time beside you, and you have been so foolish as not to take any heed, makes you exultate yourself in humiliation.

J. N.: Everybody, in their own way, has made certain decisions while here. Do you not think that they might repeat every day that particular decision they have made, so as to maintain the link which they have forged here?

KRISHNAJI: I think each one should fix on an hour and do it daily. We should all look on this group hereafter as one body. Between ourselves there should not be any jealousy, or unkindness or ill-feeling. You do not know the pleasure it is to be real friends. In London (most of us are going to London for a month) we should meet together every day if possible; or meditate or do something to keep all together.

You know, last night something happened to me: I was lying down and I had my eyes closed. You know how in a dream, very vividly and painfully you see everything perfectly clear. So in my mind's eye I saw absolutely clearly the Master. It gave me a tremendous unexpected thrill, and I wish it were to happen to all of you, so that you may know how intensely and consciously happy it made me.

I am sure that everything is marked out for us. Nothing happens to any one of us that has not already been determined. It will be our fault if we go outside that, as we often do. If we stick to the Path He has marked out, we shall get everything possible for a disciple to have. We shall have the happiness soon to see and realize the Master.

XIV

KRISHNAJI: We have exactly two more days left here. I do not know how you are all feeling, but I feel as though we were making a beginning, and realizing what our efforts bring in their train. For all of us who have decided to do one thing, *i.e.*, to become disciples of the Master, one of the most essential things to do is to learn and to give—learn, that is, in the sense as the Lord Buddha says, of “being anxious to learn.” But the effort has to come from oneself. The lamp must be lit by oneself.

In being anxious to learn we must have always, I think, a certain sense of humor, always being able to laugh at oneself, and also being able to take aright certain things which do matter, and others which do not matter; in other words, balance—balance of determination, balance of desire, and balance of effort. And you will feel as you go on, that the trouble is not so much that we are not anxious to learn, but that we do not have the balance which brings that learning into perfect harmony with our actions. We are all willing to learn, are even trying to learn, but if we want to, Lord Buddha as His pupils did, if we want

realize that we can attain Nirvana only by ourselves. Judging from what the books say of His teachings, I think we may be pretty certain that that would be His way. We should probably come away with the disappointed feeling: "I knew all this already." We must be able to apply what He says, to the minutest detail. Every avenue must be explored, before we can say how simple it all is. I was thinking the other night how like we are in our attitude to the lady who went to the Grand Canyon, and said: "Is that all?" That would be, I think, our feeling. What we must have is a well-cultivated field, so that any plant can grow in it if we want it to grow. That is my interpretation of "being anxious to learn."

Again, when the World-Teacher comes, He will not say anything we have not heard before; but on us will depend the depth of the understanding and of the eagerness to carry it out to the very minutest detail, as far as our mind can take it in.

Let us take any Lodge or Group. There are people who are very devout and anxious to learn, and who listen to all lectures very seriously, and all the rest of it, but they have not learnt really the application of any truth, because, I feel, they are still largely immersed in themselves. They are all looking at it with the eye of a person who is all the time grasping, all the time thinking of what he can get out of it. If the Great Master came, the majority of them would

listen and say: "What a wonderful atmosphere," but beyond that they would not get any further.

You remember how the Lord Buddha, after saying: "You must be a lamp unto yourself," went on to say that you must kill out all personal desire—the desire to advance, even the desire to get to Nirvana—and yet at the same time be anxious to learn. And He said to all His disciples that they must be anxious to learn, even though He knew that around Him were disciples who were doing their utmost, who were sacrificing everything they ever possessed.

It is like showing some people a wonderful painting. They may say it is very nice, and all that, but they do not care to get the enthusiasm or the devotion to learn what really lies behind the picture. Their appreciation will be purely superficial. And if we are truly anxious to learn, then as C.W.L. insisted so often, we should never miss any opportunity to learn; because it shows that we have not the proper attitude if we miss opportunities given us. Suppose the Master came to all of us tonight, or even now, and were to tell us what He expects of each one of us, what for each one of us is the most essential thing to do; then unless we had not only our minds absolutely purified and enlightened, to the point that we can examine everything and cast out the self from it, but also unless we had a mind eager to learn, He would not be able to get any response or spark from us.

We can see more or less that all the Teachers demand first that the pupil should be able to see and appreciate things, and in a way, follow Them blindly. If the critical faculty in us is allowed to be exaggerated, it dulls the edge of our ability really to appreciate a thing, and give it our respect or admiration. We all know these things, they are our daily bread, as it were. But unless we have the soil well-cultivated, the most wonderful truths may perish if the field is overrun with weeds. We are all in that position. We must not only have the desire to get on, to tread the Path of Occultism and reach the Master, we must above all have the mind that appreciates.

When the Master tells us anything, He does not repeat it, or explain it in various ways. He will not take the trouble to do that—not that He does not want to, but He has not the time. It is just like going to a very busy man to ask him something very trivial. I feel more and more that *you* must make the effort; *you* must have the desire, but above all, you must be able to learn things from wherever and from whomever they come—the gardener, the cook, or the Master—and not just drift along, expecting to get knowledge from one source only. First of all, we are not such evolved persons as to get instruction direct from the Master. We must seek information from everywhere and gather it from every corner and from every stone.

It is the same with C. W. L. He gives a little hint. It might sound absurd or unreasonable or trivial at the time, and so you leave it. Then, after four or five days, you feel: "What a silly ass I was to let that thing go by." We get this times out of number in every book on occultism: "The Master never speaks twice." It is not worth His while to speak over and over again, if we have not the mind to listen and learn. He has no use for a mind that is not saturated with enthusiasm and willingness to learn. I do not say that we must blindly accept every idea that we come across, but we should be able to learn from everybody, and not only from the Master.

The other thing is to give. You and I, I am sure, would all like to do that. The voluntary offer to give, born out of enthusiasm, is a thing that matters, because it shows that your self is in the Master, and that you are away from yourself and thinking of somebody else. We have so much to give, you and I. If we all gave full scope to our desire to give all we can and to serve everybody, we should all be Masters ourselves. It is in the incapacity to subjugate oneself that the difficulty lies—in the incapacity to be so affectionate, to be so enthusiastic in our affection, as to be able to give without being asked. That is real devotion. We all have it in us, and yet it is

We all have love and affection; most of us have it perhaps hidden away. We have also devotion and the reverence that makes us love and admire and wish to follow. We have these to some extent, and if we give them to the Master we ought to be able to give them to everybody around us. It is not so much that He demands these things of us, but that we cannot help giving Him our devotion and reverence; and similarly, we cannot help giving everybody our love and affection afterwards. When we have seen something wonderful, for instance, our immediate impulse is to share with others the joy we feel ourselves. You and I have these things locked away. They want unlocking. If we can do that, we do not want anything else. We are there already, on the top of the mountain.

We do not let ourselves go sufficiently, because, our self being so strong, we question and demand an explanation every time we have to make an advance. We do not know what our lives would be, if we were able to give devotion, affection, and reverence with open-handedness, not holding back anything. It would show that your self is left far behind, and your mind and your actions are no longer under its sway. We all have the spark in us which will give us the life and the strength to do that; and if we will fan it and brighten it, tend it and bring it to the forefront, the Master will never hesitate to come to our aid.

I feel strongly that we are all making efforts to go up a steep incline, but with such complications and such false determinations, if I might so call it, that we are getting muddled, and losing sight of where we are going. Yet it is so simple. If you want to progress, if you want to attain to the Master, you must have a certain attitude, that of utter unselfishness and absolute impersonal thought. That is the first thing. Then you must have affection, and you must have devotion and balance. If you have these things, you are almost there. Instead of that, we are wandering from one labyrinth to another, and trying to escape it at the same time. It is not metaphysics or philosophy we want, but a simple straight path. And if we are willing to keep to it, we shall go ahead and find no difficulty. The very gates of heaven will then be opened to us. But our mind is so complicated that we cannot see a simple truth without twisting it. For instance, take the truth that there must be no self in a disciple. There is nothing more to be said. Examine every avenue and chase the self out of every nook and corner in your nature, and you have attained Nirvana, you have attained Buddhahood. The Buddha must have suffered immensely because all the Brahmins, all the philosophers were trying to find the path through a complicated maze and were getting lost. The Buddha wanted to find the path that was simple,

direct, and clear, a path that everybody could follow.

Do you not see, when we go about it, we do not take the direct way? We say we want to destroy the self. We think we have eliminated the self in one thing, and suddenly we find it lurking in some unexpected corner of us, and we have to get up again and squash it. Another day it crops up somewhere else, and so we go on losing time; whereas, any time with a clear mind and strong determination, we can see it and destroy it in *everything*. It is like the many people at Adyar who go there to seek the Master, and cannot even recognize someone greater than themselves. We cannot appreciate the stupendous greatness of the Master. It is outside our comprehension, outside the breadth of our understanding.

In the true disciples, as most of us are trying to be, first of all there should be no self whatever. If you watch yourself carefully, you can always tell the moment the self makes its appearance. You do not want the Master or anybody else to come and tell you that. You must be a lamp unto yourself; and you must make the lamp brighter and brighter every day. At present what we do is to polish it for all we are worth, and exhaust ourselves in polishing it. The next day it gets dimmer.

Please do not think I want to discourage you, because I do not. Your efforts must be directed along the right line, along the path of least resistance, so

that you will not stop for one second. When you go to Australia you will find innumerable opportunities. The more you take them, the more progress you will make. You must study, but you must also improve and get on. And you must not be self-conscious about it. A man who is self-conscious may be making appalling efforts and yet not get there.

KRISHNAJI: I think there is a subject that Western people do not quite understand, the question of faith. In India it is an ordinary thing. There, if you have a Guru, you think of Him as somebody more evolved than yourself, and there is an instinctive desire on the part of the pupil to obey the Teacher without question or doubt. But if we take the E. S., or any of those bodies where there are so many Western people, it is very difficult for them to understand and to have such abundant faith that they will follow the Teacher wherever He may lead them. They do not seem to understand the faith that enables you to put aside your own personal judgment and consider the order of the Teacher with the greatest care. If you have such faith, then your own judgment is not always wanting to predominate, the Teacher being supposed by you to be much more evolved than you. He is on the mountain top and you are in the valley. He can see the sun much earlier than you who are in the valley. Consequently, you need more faith, protective or instinctive faith, as the faith of children, when they are very young, towards their parents, knowing that their parents know better than they. That is the kind of faith that some of us should have, a faith which is strongly planted in us and which acts as a driving power behind us to get us on.

Of course, nobody wants that you should follow blindly. But occultism does require that you should take certain things for the time being for granted, unless, of course, your inner nature tells you not to do so. For instance, you must believe in the Masters, because Their existence cannot be proved by any of the ordinary means. Even if you were to see Them today, you might feel later that you were deceived, and so on. You must have a kind of innate faith. If you have that, it gives you such tremendous strength to get on, and the value of your faith becomes much greater.

Take Amma, for instance, with all her real followers. Their faith is so great that they will follow her practically anywhere. But there are others among her followers who are always doubting and wondering. If you accept her as a teacher, you must be prepared to go with her as far as you can. The moment you discover that you are "up against" something which you cannot at once comprehend, you must suspend your judgment, but not decide that she is wrong. During the period of the process of discovery of the truth by one's own independent self, frequently, one has to reserve one's judgment. So few people are capable of doing that, and yet they all want to be disciples!

To come back to the same thing, if you cannot trust your Master, either you have not discovered Him, or if you have discovered Him, you begin to

assert your own self, and your own judgment is of greater importance to you than His. It is a question then either of not having devotion or respect. The Masters are either real or They are not. If They are real, we must have that tremendous faith which makes us say: "I do not see certain things, but since you, who are so much higher and greater than I am, say They exist, I am willing to accept the statement, and to go on the assumption of its being true." How do you know that India exists? You who have not been there have to accept that India does exist.

The Masters exist. It is for us to discover Them; for us to climb on till They meet us; and They will do so the moment we make the slightest movement to attract Their attention. On a dark night, any lamp, however flickering, can be seen. The Master knows. We must have the faith and the recognition with our higher self that we are in touch with the Master.

Besides, even if we have not that intense and complete faith, we can still have faith in a different way. It is easy to imagine that there must have been many listeners who came to the Buddha, and said to themselves: "I do not believe all that He is supposed to be, but I am going to try and listen to His teachings." They had faith in His teachings, though they may not have had faith in Him. If you have not faith in the personalities of the Masters, you must have faith at least in Their teachings.

All these things are so vital. Everything counts, every quality and every good action and every evil action, because it shows the attitude of mind. That is what matters more than anything else in the world. Take the Initiates. They may have innumerable faults, some of them very conspicuous even. But they have the attitude of being unselfish, and of saying: "You may be right and I may be wrong."

Then, we must have intensely the desire which is born out of unselfishness; that should always be our motive power. Most desire is born out of selfishness. We say: "kill out desire," and of course kill it out, if it is born of selfishness, as it usually is. But if we are to have power or greatness to be useful, we must try and get the desire which is born out of intense unselfishness.

The more one thinks of these things and watches people, the more one sees that to the real occultist the greatest motive power is not a personal ambition to grow, but the desire to be like the Master. If you have that desire, then stir it to its very depths, and see if there is anything of selfishness about it. If there is, then cut it out altogether. Do anything to throw it out. The wrong kind of ambition or the desire born out of selfishness will bar your way on the Path of Occultism; all the gates of heaven will be shut. But if you want to attain because you want to help, because it is so beautiful and you cannot help admiring

the grandeur and beauty of it, then every gate, every inlet to heaven will be opened. The moment there is found to exist the tiniest fragment of self in our actions or in our motives, it is bound to be wrong and bound to keep us back from the heights. If you are selfish, how can the Master impress on you His ideas or teachings which are devoid of all self whatsoever?

You remember we are told: "Look for Me." The Master is there, if we could only see. He must be in our desires, our ambitions, in everything. He must be in our work, in our control, in our relaxation, in every action or thought. The person predominant and paramount in our lives must be the Master. Then like autumn leaves, every lesser thing will drop away, every quality that is not wanted. If you can take up that attitude, you become one with the Supreme Being.

XVI

KRISHNAJI: This is our last collective talk, and so it will be just as well if we went over all the reasons why we are here, and how we hope to attain what we desire.

I think it is quite obvious that all of us here will some day be taken on as Probationary pupils by various Masters. And it is also quite obvious that we all want to get on so as to get nearer the Masters, for that is what matters and nothing else. But to get near the Masters we must have the right desire, combined with efforts which must be one-pointed and constant, and not depend on our moods or feelings.

It is clear that what we have to do is to forget ourselves, our personal wants and desires, and get to the main purpose, which is to reach the Masters and to serve Them. To be able to forget ourselves, we must have very thoroughly and clearly some of the rudimentary qualities which we all know we lack, and also get rid of certain others which we have. We must have certain weaknesses completely destroyed, so that they may not unexpectedly crop up when we are relaxing, or we do not feel quite well, or when we are

The first thing, it seems to me, is to destroy absolutely the self, and not to allow any trace of any kind of selfishness, by examining every door through which selfishness can enter. Put a sentinel at each door to keep out selfishness. There is a strong element of selfishness in all of us. We can see in our daily actions how it is a strong and prevailing element. It is clear, all the same, that it is not the qualities so much as the attitude which takes one nearer the Masters. But to get the attitude, we must have a certain foundation of qualities.

We must have drilled into each one of us a distinct idea that we cannot at any period or any given moment possibly be selfish, either in little things or in big things; because that is going to keep us back. The self is hidden away in each one of us. It wants digging up to discover it. We must mercilessly root it out, destroy it, so that selfishness shall not be part of our further evolutionary course. There are one or two in whom selfishness is not so predominant, but in the majority of us it is. If we do not take care, while we are young and full of enthusiasm, it will be like a weight tied to our feet later when we want to fly. At a later stage it will be much harder. It is one of the most rudimentary requirements that a pupil should be unselfish. The reason is the Master cannot be a guide to us, cannot influence us, if we cannot love, cannot be affectionate; and we cannot be that if we are selfish

and self-centered. It is not obvious to everyone that selfishness in little things is a sin against God, a sin against the Master. C. W. L. used all the time to din into Nitya and me from morning till night that we were pupils of the Master, and that there must be no thought of selfishness in us.

Each one of us must go about the matter intelligently, determined to find out the self from each corner or lurking place, and destroy it. A selfish man can never advance, never make progress, because spirituality does not come near him or lend itself to him. It is the man who is open, clear, frank, unselfish who advances. Most of us live in a kind of hot, uncomfortable atmosphere; some of us carry that influence of discomfort about with us, because we have not caught the vision or have any idea of the immense possibilities of unselfishness. Each one of us must be like the fresh North Wind. And we cannot mark time. Each one of us must be very careful of ~~this~~ matter of selfishness and unselfishness. You have no idea how unexpectedly selfishness can crop up. When you have no idea you are selfish, you will find the self to be dominant. The more you advance the greater is the possibility of your fall, and the possibility of a fall for every person advancing on the Path of spirituality lies chiefly through selfishness. We, who are just beginning, who have just caught the glimpse from the top of the mountain, must be careful, extra

careful, to get rid of selfishness. If you have got rid of selfishness, the gates of heaven will never be kept closed against you.

To attain to a perfection in unselfishness, we must work upon other qualities in us. The other qualities are:

1. *Affection.* That first means liking everybody and being friends with all; but it is more than that, for it is also having the capacity to give a deep affection to another. It does not mean walking arm in arm, or clinging affectionately, and so on. It means you must desire to give the best of yourself to another.

We sometimes feel we cannot get on with certain persons. But we must be affectionate to all. Also, we do not have sufficient capacity to return the love that is given to us. Not that anybody gives us love with the hope of its return, but for our part, we must have the capacity to return love the moment it is given. We must react to it quickly. We must be bubbling over with it, instead of which we just remain callous, or else think about ourselves, our sentimental nature, etc., when, in reality, we ought to be giving in return something of our own. Everybody is capable of love of a certain kind, even if it be the lowest form of a sexual kind. But even so, it is there. We can make our love glow like a lighthouse, or let it get dim like a candle.

For each one of us, if we are going to follow the Path, unless we are very careful, it is going to be a very lonely life. Everybody is interested in the work, and nobody in the personality. So if we do not fit into a work, naturally the person who is better suited to it will take our place, and we shall find ourselves kind of left out. That is where we must be very careful. After we have given up the outer world and come up halfway to the world of spirituality, we shall then be terribly lonely, and come to that moment when we begin to suppress our feelings, because it is the easiest way of getting rid of feelings. So what was a rose and a beautiful thing is destroyed, and we have to build it up again. Each one of us must guard against that and be careful that we make it every day a practice of loving someone, of giving something of our affection to somebody.

2. *Purity.* Then we must be absolutely pure. The more we advance, the greater must be our purity. — Most of us want affection in return. The more affectionate you are the greater must be the restraint on the self, because affection mixed with selfishness becomes gross and unclean. Our affections must be pure, if we are to become, as we must, the embodiment of Love. This is all so simple and clear, and so common; yet we begin to lose sight of it all and become complicated, and think of things that do not matter.

3. *Sympathy*. Then, if you have affection, real affection, you are bound to have sympathy which enables you to give something you have or something you have felt to another. We have all been told these things here over and over again. Perhaps nobody asks you for anything, but you must be ready always to give what you have by your look, by your gesture, by your willingness of behavior. You must have more and more of these things as your background so that they may be evoked at the slightest call. We have these qualities, but we are so engrossed in our own selfishness and ambition that they all get submerged and vanish.

Affection, reverence and devotion, all follow in each other's footsteps. The person who lacks affection, begins to lack reverence, because his mind becomes conceited and he cannot find anybody bigger than himself to admire. If you realize these things, and have these essentials at your fingers' ends, you will want your body to be under your perfect guidance and control. A flower washed by the rain and wind; have you ever seen it dirty? Our garden needs to be purified and cultivated. Instead of keeping pure in our perennial beauty, we surround ourselves with all sorts of dirt.

4. *Tidiness*. Again, you want to be tidy. Because it shows your attitude. You must dress well, look well and clean. You must have the desire to be clean and

neat and tidy as the Master is. It is the sloppy mind and the sloppy brain, which denote a lack of the right desire. But your idea and your desire must not be only in clothes, like the woman whose temple is Bond Street. I want to be the best dressed man, because the Master is well dressed. The way you comb your hair, the way you put on your shoes and walk, every detail, however small, is of importance. C. W. L. used to "go" for us when we tied our laces badly or our hair was untidy. Mind you, it does not matter eventually, but it does at the beginning far more than one thinks. And you must keep your body well and healthy for the sake of the Master. Your whole being exists for the Master. You must have a body that responds, that has fiber and stamina, and is not like soft pudding. Everything matters—how you look, how you smile and talk and behave, what your manners are, everything. We are all wanting to get up on the mountain top, and yet we do not know how to tie our shoe laces. How do you expect the Master to come near any of us if our minds, our emotions, our whole being, are all in a whirl?

5. *Adaptability.* But although we must have everything pigeon-holed, we must avoid getting into ruts. You must not go to extremes. You must be tidy, but do not let everybody notice that you are all the time trying to be that. Your mind should not fall into a groove, an invariable mold. But when the Master

requires it, it should become untidy, so that new ideas, new inspirations, can come in. It must be elastic. And it is the same with emotions.

6. *Balance.* There is not fiber enough in our make-up. There is not that stamina that makes great men. We are easily depressed one moment, and another, elated. One day something affects us one way and another day the same thing affects us in a different way. How easily one becomes depressed; yet there is no greater enemy that keeps one away from the Master than depression. It is like a cloud passing over the sun, and darkening everything. It is the one thing you should be above. Yet each day we feel miserable, or lonely, and so hardly make any progress. If we have the right attitude we cannot help being cheerful and happy.

7. *Distinction.* We must not be *bourgeois*, a mixture of good, bad and indifferent, a mixture of negatives and positives. A Master does not want a pupil of that kind. He can find better examples of humanity than that. What He wants is a person who says: "I am willing to be made into anything you want of me." If you have that, you have as good as got all the qualities required. If you are a real devotee, every breath of wind, a cloud, the blue sky, will have something to give you, and will, in some measure, make of you what He wants.

You do not know what we are missing every day by letting the little things overpower us. It happened the other day that the Master was with us for some time, and yet very few of us recognized Him or realized the fact. We have not the capacity to recognize such a Being when He is near us, because of the old habit, which we know so well, of going round and round ourselves, which makes us so miserable and makes others, also, so miserable. Some of us have not yet the rudiments, the very essentials, of discipleship. We have each one of us something definite to learn and something definite to give, and that is ourselves—our love, our devotion, everything that is great about us. And we must learn everything that the Master wants, and not go on picking up rubbish here and there. We must have all these things somewhere carefully treasured at the back of us, so that we can always rely on ourselves and be a lamp unto ourselves. It is like living in a beautiful garden, so that when you are tired you can go and rest in it.

8. *Self-recollectedness.* We have not learnt to separate the body from the soul, the ugly from the beautiful, and yet we want to approach the Master. Every day that passes without true self-recollectedness is a day wasted, is a day spent, not for the Master but for yourself, a day spent, not in His service but in seeking your own vain and selfish end.

You must have in your garden all the wonderful things which each one of us can possibly develop. They are already there, but they are locked up for lack of expression. Make your garden more and more beautiful, and one day it will be so wonderful that the world will come and look at it, whereas now no one cares a rap whether you have a garden or not, or what flowers it contains. We must separate the soul, the wonderful garden with all the beautiful things which it contains, its pure emotions, beautiful thoughts, and great affections, from the selfishness of the self. If you are a mixture of both, it will take years even to acknowledge to yourself the distinction between the two, and to act on that distinction. These two things are as clear as night and day, and yet we are wasting time and energy by not acting.

Every effort in the right direction clears our vision of the Truth. Instead of going about, metaphorically, with locked jaws and clenched teeth and tense muscles, if we went about naturally and simply, keeping the goal constantly in front of our eyes, we should get there in no time. We are careless, slack, and we suddenly drop everything. The next day, even if we are not slack, the lost moment will not come back again. We should be above these fluctuations. When the World-Teacher is here, the day we are tired and slack we shall be useless. It will be a wonderful day out-

side and we shall be locked up in a room. That is what we are all doing—one day under a clear sky and breathing pure air, the next day locking ourselves in a room without a current of air.

• We are all intelligent, but now we have come to the stage when we must emerge out of the limitations of the self, if our intelligence is to be of any use to us. What we want is the desire and the power and the determination to remain always in the garden, and to direct our love and devotion and service from the garden and not from the house. And now is coming the time to test what each one of us is truly worth. Now comes the time when we should use all our power of mind and emotions in cultivating our garden, and not let a day, a single second, pass without working in the garden and making an improvement here and there. The more you make the garden wonderful, the more weeds you take out, the greater will be the attraction and the beauty of it. And on each one of us depends the glorification and the beautifying of that garden. We must not really lose a single second. You do not know what beauty there is ahead of us; and every second that we pass without self-recollectedness amounts in a measure to a denial of that beauty.

After all, we are all here eventually to serve the Teacher when He comes. We should be like wonderful flowers, radiating delicious perfumes wherever we go;

and we should be able to do so if we have cultivated and beautified our garden. Then it does not matter where we are, London or Adyar or Sydney or Pergine or the slums. See to it that you make that garden so beautiful that it becomes a fit sanctuary for the Master, a place wherein your friends—and even your foes—may come in perpetual adoration and in the attitude of worship.